Elisha's Lamentation FOR ELIJAH.

OR,

The just cause of a Peoples mourning upon the losse of a faithful Minister, under their greatest assurance of his Translation to glory.

Discoursed in a Lecture Sermon, preached at St. *Lawrence* Church in *Norwich*, *Decemb.* 14. 1655. upon occasion of the losse of that Reverend Servant of God, Mr *John Carter*. Pastor of that Congregation, who died *Decemb.* 10. and was buried there, *Decemb.* 12.

By John Collinges, B.D. *and Pastor of the Church of God, in* Stephens *Parish, in the said City.*

Ἐπεὶ δὲ πέρ ἐστι καὶ σωτήριον πένθος, ἀκούσατε οἱ πρὸς τὸ τῆς λύπης πάθος εὐκόλως καταφερόμενοι ὅτι οὐ κολύομεν τὴν λύπην, ἀλλ' ἀντὶ τῆς καταισχυνομένης, τὴν ἀσφαλῆ συμβουλεύομεν.

Greg. Nyssen. de mortuis Orat.

London, Printed by *J. Streater*, for *Richard Tomlins*, at the *Sun* and *Bible* in *Pie-Corner*, 1657.

ELIJAH.

TO

The Right Honourable,

THE

Lady *Frances Hobert.*

Grace, Mercy, and *Peace.*

Madam,

I *was not easily perswaded to allow these Notes a publick view, they were hastily composed, and in the midst of many distractions; and if I mistake not, some things were* given me in the houre, *wherein I spake them, which my memory could never recover; besides that I am sensible, how unfit I was for that work (had there been any other left in the City to have done it, who would have undertaken it.) Himself as your Ladyship knowes, in conformity to his good* Father, *forbad a Sermon at his* Funeral, *and upon the very same account that his Father did*, fearing the Preacher should discover a better Opinion of him, then ever he could entertain of himself. *So that when Mr.* Samuel Ward *(that eminent light of* Ipswich*) came to his Funeral, with a Sermon ready, his Executor durst not admit him; but the* Friday *after, Mr.* Ward *turned his Lecture at* Ipswich, *into a Funeral Sermon for him.*

As it was this good mans ambition patriſſare, *in the firſt part, ſo it was my ambition, he ſhould do it in the latter, his Lecture being on the* Fryday *too in the ſame Church, near which he was buried; (for he choſe the Church-yard as his Father alſo had done). I ſupplyed it as your Ladiſhip knowes with this diſcourſe (had we had a* Samuel Ward *to have done it, it had been far more proper.) Such as it is, it is forced out of my hands by letters, and importunity of friends, contrary to my own inclination (witneſs the 9 moneths I have detained it.) His name lives better in the many ſoules in this City, brought in to Chriſt by his Miniſtry, then it can do by theſe haſtily compoſed* meditations *made publick. But,* Madam, *When I was perſwaded to publiſh them, I eaſily pitcht upon the* Patroneſs. *Your* Ladiſhip *was his principal Daughter,* his Crown, and his glory, *(as he would often ſay); you loſt in him, a faithful praying friend, who was* jealous over your Ladiſhip, with a godly jealouſie. *And your Ladiſhip was unto him a* Mother: *he miniſtred to your* Honour *in* ſpiritual things; *and your Ladiſhip knew not how to grudge him* things temporal. *This,* Madam, *is the ground of my Dedication, beſides your eminent love diſcovered to every godly Miniſter, of your acquaintance; and that in theſe times, when* the love of many growes cold, *ſo that there can hardly die a Prophet out of* Norfolk, *or* Norwich, *whoſe memorial ſhould not moſt duly be inſcribed to your* Honour, *who have exceeded the* Shunamite, *preparing a* Bed, a Table, and a Candleſtick; *for as many of them as are faithful, and* will accept it, when they come by this way. *Thus hath your* Ladiſhip *endeavoured to* lay up for your ſelf Treaſure in Heaven: *thus have*

you

you purchased many prayers: and doubtless, many a Prophet's, *and* righteous mans reward, *is prepared for your* Ladiship; *and the bread which your* Honour *hath thus cast, will be found after many dayes.*

Madam, I am,

Septemb. 2. 1656.

Your Honours most humbly obliged Chaplain,

John Collinges.

Elisha's

Eliſha's Lamentation for *Elijah.*

2 Kings 2. 12.

And Eliſha *ſaw it, and he cryed, My Father, My Father, the Chariots of* Iſrael, *and the Horſemen thereof; and he ſaw him no more: and he took hold of his own Clothes, and rent them in two pieces.*

METhinks my Text lookes like a *word in ſeaſon*; and ſuch a word (ſaith *Solomon*) is like *An Apple of Gold, in a Pitture of Silver.* God hath by a late ſad providence, put ſadneſs upon the face of this City (I mean, of thoſe who fear God in it, the Copy of others countenances, is not worth taking,) Methinks I heard you all following the Corps the other day, weeping as you went, and ſaying in the words of *David*, *Dyed this man as a fool dyeth?* and ſaying one to another, as he to his Servants, *There is a great man dead*, in this City, *this day.*

The beginning of this Chapter, preſents you with the laſt ſight of *Elijah*, that great and famous Prophet, who had done ſo much work for God, and by whom God had done ſo many wonders. *Elijah* had delivered others from death; himſelf from a change he could not ſave: he was no ordinary man in his life, nor did he go the ordinary way

way to Heaven (through the dark entry of the grave); he hath no *diſſolution*, but he muſt have a *tranſlation*. *Do the Prophets live for ever?* *Eliſha* was his Servant, and waited upon him, and he was his Son too (as he was a *Prophet*:) *Elijah* would fain have ſtollen away to his Fathers houſe, he would thrice have ſhaken off *Eliſha*. *Friends do but trouble us, when we are going out of this world.* But *Eliſha* had no mind to leave the good man; but (notwithſtanding his diſſwaſion, followes him from *Gilgal*, to *Bethel*, from *Bethel* to *Jericho*, and over the waters of *Jordan*. *Eliſha* had a minde to a Legacy, he knew, if he went up to *Heaven*, his *Mantle* would be left behind. As they walked in the way, *Verſ.* 11. the Coach which God had ſent for *Elijah* meets them: *There appeared to them Chariots of fire, and Horſes of fire, and parted them aſunder*, and *Elijah is taken up in a Whirlwind.* Now God hath parted them. *Eliſha* muſt not come into the *Coach*: what this *Chariot*, and *Horſes* of fire was, I ſhall not diſpute. Probably, Angels in this appearance, according to that of the Pſalmiſt. *The Chariots of God are 20000. even thouſands of Angels.* *Elijahs* zeal was as fire, and God had done much by, and for him by fire: God had given teſtimonies for him by *fire*, againſt *Baals Prieſts*, and in deſtroying two *Captains of fifties* ſent to take him, 2 *King.* 1. And now at laſt he takes him up to himſelf, by an appearance of fire, Now my Text deſcribeth what effects this Tranſlation of *Elijah* had upon *Eliſha*. Four things are in it recorded of *Eliſha*.

Pſal. 68. 17
1 *King.* 18. 23.
2 *King.* 1. 10.

Two with reference to *Elijah*, and his Tranſlation.
- *He ſaw it.*
- *He ſaw him no more.*

Two with reference to himſelf.
- He cryed, *My Father!*
- *My Father!* the Chariots, *&c.*
- *He took hold of his own Clothes, and rent them, &c.*

I will shortly paraphrase upon the words, and then fix upon a Proposition.

And *Elisha* saw it.] אלישע ראה *Elisha was seeing*, saith the *Hebrew*, an usual *Hebraisme:* the sense differs not, *Elisha* saw the *Chariots*, and *Horsmen* of fire: and he saw *Elijah* going up to Heaven: He knew it would be; for twice before he had heard of it. The young Prophets at *Bethel* and *Jericho* had told him of it, and he had told them, *He knew it.* He had walked with *Elijah*, and had seen what God had done for him all his life-time. Now he shall see what God will do for him at his translation. *He saw it.* This is recorded with special reference to what *Elijah* had told him, begging a double portion of his Spirit. *Vers.* 10. *Elijah* told him, *He had asked an hard thing; but if he saw him when he was taken up, it should be so, otherwise not:* now that we might know it was so, the Text saith, and *Elisha was seeing it.* He saw it, and so had the greatest evidence could be given him, that *Elijah* was gone to Heaven; for what we see, we can testifie, having the clearest evidence of it.

And he cryed.] The *Hebrew* root is, צעק which *Avenarius* interprets, *Clamavit constitutus in tormento vel oppressione, clamavit voce querulâ.* It signifies, the crying of one in misery, and under some pressure of affliction, a *complaining cry*, it is used to express the cry of *Abels* blood to Heaven, *Gen.*4.11. and to express the cry of the poor, under the hands of oppressors, *Exod.* 22,23. And here the word is in the second conjugation, and not used so again in Scripture. Now *Grammarians* tell us, that adds to the signification *Vehementer, Crebrò.* He cryed, as one afflicted, *vehemently*, and *passionately*, and frequently. Well, what did he cry?

אבי אבי *My Father! My Father!* Father is a Title of *Honour*, 2 *King.* 5. 13. *Naamans* Servants give it to their Master. And of *Affection*: So we are commanded to say, *Abba Father*, (I shall speak more of this anon.) The words are doubled, *My Father! My Father!* the *Hebrews* frequently thus double words, and that upon *Gen.*4.11. *Exod.*22,33

Exod. 3.7. *Gen.* 22.17. on several accounts, sometimes to denote *certainty*, as *Exod.* 3. 7. Sometimes *abundance*, Gen. 22. 17. and so upon several other accounts, here (doubtless) it signifieth *Elijahs passion*, and *fervency* of spirit and *affection*. This makes him double his word, *My Father, my Father! The Chariots of Israel, and the Horsemen thereof.*] רכב signifies a Cart, or Chariot, any thing in which we ride. They were of double use amongst the *Israelites*. 1. *For Carriage*, as *Gen.* 50. 9. *Exod.* 15. 7. 2. *For warre*; thus you read of *Sisera's* 900 Chariots of Iron. *Elisha* calleth *Elijah*, *The Chariots of Israel*. He was their *Conduct to Heaven*. He was the *strength of Israel*. *Joash* afterwards gives this Prophet *Elisha* the like *honourable Compellation*. 2 *King.* 13. 14. Doubtless, *Elisha* speaks in this *Dialect* at this time, with a peculiar reference to the *fiery Chariot*, in which *Elijah* was translated. *Horsmen*, signifies the same: the strength of an Army lies in its Horsmen. The strength of *Israel* lay much upon this good mans prayers, and counsel. *Sanctius* thinks this was a Proverb they used to express the strength of the Nation.

Gregor. hom. 22. *in Ezech.*

Sanct. ad Loc.

And he saw him no more. *Elisha* saw *Elijah* no more. *Elijah* appeared once after, at Christs *transfiguration*, but *Elisha* saw him not; for he was dead long before. *Elijah* was now taken out of *Elisha's* sight: Christ went up to Heaven thus, *Act.* 1. 9. *While they beheld, he was taken up, and a Cloud received him out of their sight.* -- *and he took hold on his Clothes, and rent them in two pieces.* *Elijahs* Clothes were doubtless consumed, only his *Mantle* fell from him, for *Elisha*. *Elisha* takes hold of his own Clothes, and *rends them in two pieces*; not because he had a new Garment to put on, which *Elijah* left him, as some idly fancie; but rather *ut dolori suo satisfaceret*, (as *Sanctius* notes.) It was an usual Ceremony amongst the Jews, by which they expressed their passion of sorrow. I need not hint you texts in so plain a case.

Having shortly paraphrased upon the words, I come to the Doctrine.

Elisha

Eliſha had been a conſtant Companion to *Elijah*, he had from time to time ſeen how eminently God had appeared with him, and by him, and how cloſely he had walked with God: he was now with him at the laſt, and ſaw him taken up to Heaven, and going in ſuch a way, as ſcarce any had gone before him. The Lord ſends his Angels in a glorious appearance to fetch him, *body and ſoul* to glory, he could not have the leaſt doubt of his eternal happineſs: yet when he ſees it, he cryes, *My Father, my Father, the Chariots of Iſrael, and the Horſmen thereof, and he rends his Clothes* in two pieces. That which I obſerve is this.

Prop. *That, Gods taking his* Elijah's *out of the world, is matter of exceeding lamentation and trouble to us, be our aſſurance never ſo great, that they are gone into eternal happineſs.*

Eliſha here had the greateſt evidence could be given. What ever aſſurance could be given him, from Gods great appearances to him, and for him, or from a long and holy life and converſation, *Eliſha* had: yea, more then all, he *ſees the Lord take him to himſelf*, he ſaw him well on his way to Heaven, yet he cannot forbear, but cries, *O my Father! my Father!* &c. I need not ſpend time to conſider other Scriptures, from which a parallel concluſion may be drawn, I ſhall only ſpend my time in enquiring, What cauſe of lamentation remains to people, upon ſuch a ſad diſpenſation, the other being ſuppoſed.

I anſwer in general, as Chriſt ſpake to the Daughters of *Jeruſalem*, when they followed him to his Croſſe weeping: though they need not *weep for them*, yet they have cauſe enough to *weep for themſelves*.

I ſhall not ſpeak here all which might be ſpoken; but I ſhall ſpeak enough to evince this Propoſition; and I hope to affect your hearts, ſutably to Gods diſpenſations. It

will be clear enough, if we consider three things.

1. The nearness of their *Relation* to people.
2. The *usefulness of their lives* to them.
3. *The Omen of their death*, so far as concerns them.

Let us consider first, the *nearness of relation*, that is betwixt the People and the Minister, the Church and her Pastors: where the God of nature hath made a Relation, nature (not debaucht) will command an *Affection*. Let us but a little consider the Relations of Ministers to their people. The Scripture mentions many, I will instance but in 3. or 4.

1. The first I shall instance in, is that of *Embassadors*,
2 Cor. 5.20. 2 *Cor.* 5.20. Now we as the *Embassadors of the Lord Jesus Christ, do intreat you to be reconciled to God.* Great Princes use to treat other Nations by their *Embassadors*, Persons qualified by them to personate their Master, and to propound their termes upon which they will entertain amity with the Nation to which they send. Now this is a Noble Relation! according to the quality of the Prince, in respect of power and greatness, so is the dignity of his Embassador. If a Prince, who is able through the greatness of his power, to ruine a Country: yet of his goodness, sends an Embassador to treat them; and on the sudden, calls home his Embassador, though he hath never so fair a wind, and prosperous a journey home: yet it is matter of trouble and lamentation, to that people from whom he goes. Our God is the great *King of Kings*, *Lord of Lords*, and *Ruler of Princes*. It is beneath his Majesty, to come and treat poor worms: he *humbleth himself, when he doth but behold things done in the Heaven and Earth; for he is high above all Nations, and his glory above the Heavens. Who is like unto the Lord our God, who dwelleth on high:* yet the Lord was pleased to come and treat man face to face, till his people desired that *Moses should speak*, for they were not able to abide the presence of the *Lords glory and Majesty*; and ever since he hath for the most part, been pleased to treat *men* by Embassadors. By Prophets, Apostles, and Evangelists of old, and by the Mini-
Psal. 113. 4,5,6.

sters

sters of his Gospel since. As often as God sends a Minister to a people, he sends an Embassador to them, who lies Lieger to them, to communicate to them his Masters mind, and to make known to the Lord their desires, and intercede for them: now when the Lord removes a Minister, he calls home an Embassador, from a City, or from a Parish, and this is matter of trouble to us, be we never so well assured, that he hath a safe passage to Heaven, and be returned to his Masters Court, where he hath a far more honourable reception then we could afford him: yet I say, this is very sad, who shall now inform people in the mind of God? This is that which the Church sadly bemoans, *Psal.* 74. 9. *We see not our signes*, there is no *more any Prophet*, *neither is there any amongst us who can tell us how long.* *Psal.* 74. 9.

Secondly, They are all called in Scripture, the *principals of the flock*: there is nothing more ordinary in Scripture than to compare Gods people to a Flock, *Luk.* 12. 32. Fear not *little Flock*, *it is your Fathers will to give you a Kingdom*. Now Ministers are called the *principals of this flock*, Jer. 25. 34. Howle ye Sheapherds, &c. Ye principals of the flock; & this amounts to the new Testament Dialect, where they are described to be such as rule, and have the over-sight over the souls of people. The light of nature leads every *Corporation of Creatures* (as I may call them) to a Principal. There is a Bee that leads out the rest in the Hives, and a Belweather which leads the Flock of Sheep: The light of nature directeth men to chuse one or more to rule over them, and to be their Principals. If there were nothing more then the light of nature, it would teach the several Corporations of Christians to make choyce of a Principal. One who should go in and out before them, and lead and guide them: but they have this *honour from God* also, who *hath set some in his Church to be Pastors and Teachers*. Now the same light of nature which dictates every Corporation, to make choyce of some Principal, to guide the affaires of the whole, doth shew them this to be a common good, and the common good to be much concerned in him, and *Luk.* 12. 32. *Jer.* 25. 34.

teacheth

teacheth men to bewail the losse of a *Principal*, upon this account. The Minister by God, is given as a *Principal* of his flock, he is given to a people for that end, and furnished with grace, special grace, as to that end. Hence *Paul* to his *Ephesians*, speaks of the grace which was *given him to themward*. The Apostle speaking of the Ministers of the Gospel, speaks of them as Gods gifts to his Church, Eph. 4. 12. so also *Jer.* 3. 15. *I will give you Pastors according to my own heart*, &c.

Hence there is cause of sadness to Gods people. *The Crown of their head is taken away*. The principal of the flock is gone. God hath recalled his great gift which he had given them: and this is cause of sadness.

Thirdly, They stand in the relation of *Fathers*, spiritual Fathers. *Elisha* was aware of this, when he cryes out, Ah, *my Father! my Father! Joash*, though a great Prince, speaketh in the same Dialect to *Elisha*, when he was dying, 2 *King.* 13, 14. There is a very near relation between the Father and the Child. The Child may have many friends, but it can have but one Father. The Apostle speaks in the Language of those who are spiritual Fathers. *Though you have ten thousand Instructers, yet you have not many Fathers*. The faithful Minister *is a more* special Father to some. 1. As *to the new birth*, I have *begotten you*, through the Gospel. Thus the Apostle speaks of *Onesimus*, one whom he had *begotten in his bonds*. They are Fathers and Mothers too, *Gal.* 4. 19. *My little Children* (saith Paul) *with whom I travel in birth, till Christ be formed in you*. They are nursing Fathers, and nursing Mothers. The word is the Saints milk. *As new born Babes desire the sincere milk of the word, that you may grow thereby*. If the word be milk, the Ministers mouth is the breast, through which this milk runs into the bowels of the people. 2. They are *Fathers* to all, as to *care* and *pity*, and *prayers*. To give them all portions in their season: yea, and it so pleaseth God in his providence, to order it, that as great, yea oftentimes a greater stream of affection, runs between the faithful Minister, and those whom

2 *King.* 13, 13, 14.

1 *Cor.* 4. 13.

1 *Cor.* 4. 15.

Philem. *v.* 10.

Gal. 4, 29.

1 *Pet.* 2. 2.

whom God hath made him an Inſtrument to beget to Chriſt, than betwixt an earthly Father, and the begotten of his body. There is ordinarily, a dear love, between the ſpiritual Child, and the ſpiritual Parent. Now, can the Child part with the man that begat him, or the paps which gave him ſuck, and not ſee matter of lamentation? doth the affection of a Child to the Parent command his teares, when his Father dies? and can ſpiritual Children do leſſe? eſpecially, when we conſider, That the loſſe of an earthly Parent moſt ordinarily proves to the Child a prejudice, but as to its worldly intereſt; but the loſſe of a ſpiritual Father proves a loſſe in the Childs ſpiritual intereſt.

Fourthly, They are (as it were) *Husbands to the Church.* I confeſs the Scripture doth not call them ſo; but yet there is a Text commeth ſomething nigh this, 1 *Cor.* 11. 2. *For I am jealous over you, with a godly jealouſie; for I have eſpouſed you to one Husband.* The Miniſter of the Goſpel eſpouſeth his people. True it is, that Chriſt is the true Husband. The Church is his ſpouſe, and *he that hath the Bride, is the Bridegroom.* It is the faſhion of great Princes, to marry their Brides by Proxies; they ſend one in their ſtead, who eſpouſeth the Bride, not to himſelf, but unto Them. Thus the Lord doth, the Church is his ſpouſe, ſo is every elect ſoul. The Lord ſends his Miniſters, and by them this *Bride* is eſpouſed unto Chriſt. And they are under the care of the Miniſters, as proxy-husbands, till the Lord pleaſeth to ſend for them up to Heaven: now when the Lord calls away a Miniſter, and leaves the people behind, he leaves them in a kind of Widow-hood. Orphans and Widows, you know, may mourn, by the Law of nature; and, be the ſoul of the Father or Husband never ſo ſafe, yet the Widow can eaſily finde a room for her tears, without diſturbing her Husbands happineſs. It was one piece of the Churches lamentation. *How is ſhe become a Widow?* ſhe ſitteth ſolitary, &c. mark, v. 2. ſhe weepeth ſore in the night, and her tears are on her cheeks: the godly Miniſter is as an Husband

1 *Cor.* 11. 2.

Lam. 1. 1, 2.

band to his Church, as jealous as an Husband, as tender-hearted as an Husband, as full of love and compassion as an Husband: this is a fourth relation.

Lastly, They are *friends to the flock*. They are the *Bridegrooms friends*, and therefore must be the Brides too, *Joh.* 3. 29. *Simon Peter lovest thou me?* (saith Christ) *feed my Lambs, feed my Sheep*: we cannot lose our friends, and refrain our teares: Christ himself wept for a friend, he had said of *Lazarus, Our friend Lazarus sleeps*: when he comes to *his grave, he lifts up his voyce, and weeps*. Two friends are as it were, one soul in two bodies. When they part, there is as it were a soul divided; but thus much shall serve to clear up the first particular to you, and to shew you, that if we do but consider *that nearness of relation, which is betwixt a godly Minister and his people*, the people will see cause enough of lamentation at his death, though they have never so great an assurance of his eternal welfare.

Secondly, The death of Gods Ministers is matter of sadness to *Gods* people, (though they have never so good assurance of their eternal welfare) *upon the account of their usefulness*. The Ministry of the Gospel (brethren!) is not such an useless Ordinance as *Erastians*, and *Socinians*, and *Anabaptists*, and giddieheadded *Enthusiasts*, would in these dayes make it (though if there were no other use of them, but only to keep the hearts of *Gods* people established against their lunatick conceits it were not despicable in the eyes of sober Christians); but because the World seems not so well convinced of this truth as they should be, let me a little enlarge upon this plain subject. We will consider their usefulness, as 1. *Watchmen*, 2. *Helpers*, 3. *Mediators*. 1. As *they are Watchmen*, you read this often in Scripture, more especially, Ezek. 3. 17. Ezek. 3. 17. *Son of man, I have made thee a Watchman to the house of Israel*. Cant. 3. 3. These (in the judgement of most, and most sober expositors) are those *Watchmen* that went about the City which the Spouse met with. *Cant.* 3. 3. They are often called by this name in the old Testament. *The Watch-*

Watchman of Ephraim was with my God, and in many other Texts. Nor is it only an old Testament Dialect: the Apostle speaking of the Pastors of Gospel-Churches, saith, *They watch for peoples souls*. The Apostle leaves the Elders of *Ephesus*, as a *Watch set*. And *Timothy* is charged to watch. A private watch is useful: every Christian is to watch over himself, to watch and pray, to watch and be sober, and blessed is he that watcheth: Nor will I excuse Christians from this private duty, one to another. I cannot tell how they should be able to admonish one another, if they do not watch over one another: and I wish this duty were more practised, and not confined to particular societies only. But there will be a very ill use of private Watchmen, if by it the publick be justled out as needless. There is a double use of a Watchman.

Heb. 13.17. *Act.* 20.31. 2 *Tim.* 4,5.

1. *To watch against peoples hurt.*
2. *To watch for peoples good.*

The Ministers Office is to do both. He is to watch against peoples hurt. The Watchman is to watch. 1. Against enemies from without. Of this use are Watches in Armies (called Centries) and in Garrisons; for this purpose, they had of old their places upon the walls, and their particular Towers. The Church hath her enemies, she is here as a Garison, environed with enemies. God sometimes appeares as an enemy to his own people, and the Watchman is to watch against God in that notion. If the Watchman seeth the Sword comming, and bloweth not the Trumpet, and the people be warned thereof, if the Sword come, and taketh any person from amongst them: he is taken away in his iniquity; but his blood (saith God) will I require at the Watchmans hand. He is to have his eye upon the peoples carriage, and upon Gods threatnings in his word: by this he shall see, if God be comming out against his people as an enemy and he is to blow the Trumpet to warn people, that God is comming out in a way of anger against them.

Ezek. 33.6.

2. The Watchman is not only to watch at the Gates, and in the Tower, upon any forraign enemy; but he is

to have his eye about the City, and to watch against theeves from within. The Church may be as well robbed by a thief within, as ruined from an enemy without. There are pilfering Hereticks (whose time is usually the night of the Churches disorder and affliction) that will be stealing away truths and Ordinances, the best goods which the Church hath. Busie headed Schismaticks will be setting *Gods* City on fire, and for this Watchmen are useful in the Church, as well as the City.

Thus the spiritual Watchman is useful, to which I shall add this, That *God* usually doth discover his mind unto his Prophets, when he intends to come forth as an enemy against his people, to this very purpose, that they should discover it to people. Shall I hide from *Abraham* (saith *God*) what I intend to do to *Sodom*? Hence it is, that the Church so sadly complained in her want of Ministers, We see not our signes, nor is there more any Prophet to tell us how long. There are Clandestine theeves that creep into Houses, leading captive silly women: against these they are to watch: Hereticks are greater Felons, these are secret Sheep-stealers. There needs a Watchman against both. There is not only a *Lion* and a *Beare*, that is ready to devoure the flock of God; but there is also a crafty *Fox*, and a little Fox that will spoyl the Vines, when the Vines have tender Grapes. The Watchman must watch against both.

Psal. 74.7. 2 *Tim.* 3.

2. The Watchman is to watch for peoples good, he watcheth for the morning, and to tell people what he hath seen. *Davids* Watchman was to look out for good newes from the Army. Thus the spiritual Watchman is to watch for peoples souls: not only, that they may not be hurt; but for all advantages to do them good. Now the losse of a Watchman is a great losse. Who shall answer people asking, *What of the night? What of the night?* Who shall tell them of the enemy that commeth to devoure, or the theef that comes to steal, and to carry away? And upon this score of usefulness, the losse of Gods Ministers is matter of sadness to his people.

2 *Sam.* 18. 25.

Secondly,

Secondly, They are called *Helpers*, συνεργοι, you have the terme, 2 *Cor.* 1. 24. Not as if we had dominion over your faith; but helpers of your joy. They are helpers of souls,

1. *To come to Christ.*

2. *To walk with Christ.* Helpers of *peoples faith*, and helpers of *peoples holiness*. Now they approve themselves thus useful, four wayes.

1. *By their Doctrine.* Thus they help poor souls, to a knowledge of themselves, and to a knowledge of Jesus Christ, *God hath begotten you to a lively hope*, 1 Pet. 1. 3. *I have begotten you through the Gospel.* You read, both the Phrases; and thus they are fellow workers with God, and fellow helpers with the people of God: upon this account they are called *Lights*, which are useful to direct the way to mens feet, they are called *Interpreters*, they are *Instructers of the foolish*: they help some to a *sight of sin*, by a powerful preaching of the Law, & by & by, to a *sight of Christ*, by a sweet preaching of the Gospel, & making a discovery of the fulness and freeness of grace which is in Christ. Many a poor soul is helped to Christ by a powerful Sermon: yea & many a poor soul is by them helpt to walk with Christ. The Converts come to the Apostles, 2 *Acts*, To enquire, *What shall we do to be saved?* & when they are in a state of salvation, they will come still, to know how to walk in the strait way. 'Tis true, *The word is nigh them, even in their mouthes*; and those things which are necessary to salvation, are contained in it, and by diligent enquiry, they may finde much of the will of God for the ordering of their conversation: yet there will be some things they will not readily finde; and besides, they will not be very ready to do what they finde, without frequent exhortations, and inculcations of their duty upon them. If people were arrived at that heighth of knowledge, which some (through ignorance) dream they are come up to, there would be need of a Ministry still, to help

1 *Pet.* 1. 5.
1 *Cor.* 4. 15.
Job 33. 23.
Rom. 2. 29.

men by Doctrine and Exhortation, to quicken them to practise what they know.

Secondly, They are helpers *by their more private advice*
Jer. 8. 22. *& counsel.* Their Doctrine is *soul-food*, this is *soul-Physick*. They are Physitians, to recover the health of the Daughter of Gods people. Many a poor soul *stumbles at an hard question*, or *case of Conscience*, they help to resolve it. Many a poor soul lies under a *dark apprehension* of its condition, they *help to clear it up*. Many a doubt they help to answer, many a temptation they help to resist and overcome. It is true, they are not able of themselves, to quiet a disturbed Conscience, nor to answer all a poor souls perplexing doubts, nor to rebuke the tempter when they please. Help is not in them, it is in Christ; but they are *helpers together with Christ*; they are helpers of the soul, so far as to direct it to Christ, and what due means to use, and how to use them: Many a poor soul cryes out after
2 King. 6. 26 the Ministers, as that poor wretch did after the King. *Help my Lord, O King, help. Help* Sir, *help*. I am under the intolerable burthen of a wounded spirit, who can bear it? I am wearied with an unceasant temptation, and I am not able to get from under it. My soul is in a sad and dark condition, and I cannot recover the light of Gods countenance. 'Tis true, the best of Ministers must answer these poor souls, as the King of *Israel* did that poor woman, *If the Lord do not help thee, whence shall I help thee out of the Barn floor or out of the Wine-presse?* So must we say, Alas! poor soul, we have but *Elisha's* staffe, we are not *Elisha's* God: if the Lord doth not speak peace, we cannot: if the Lord doth not quiet the disturbed Conscience, nor rebuke the tempted soul, all we can say, or do is but to little purpose: we can spread the plaisters, but it is the Lord must make them stick. But now in regard that the Lord usually helps not without meanes, much lesse in the neglect of them; but by, and upon the use of them: thus far the Minister of the Gospel is an helper. God in his word hath given the ingredients, that's the

Garden

Garden of ſimples. Now the Goſpel-Miniſter, he gathers the ſimples, looks up the promiſes, or other uſeful portions of Scripture, and compounds them, and judgeth concerning the application of them, to this or that ſoul: thus he ſpreads a Plaiſter: 'tis true, when all this is done, Gods hand muſt make it ſtick to the ſoul; but yet thus he is an helper, Chriſt is the Phyſician, the balm of *Gilead* is his, and he is the Phyſician there; but the Miniſter of the Goſpel is his *Apothecary*. The glory is all Chriſts, but ſome of the work is theirs, though the effectual working be his alſo. How many of your ſouls, have thus been helped by this eminent Servant of God (now at reſt with the Lord)! he hath helped you in many a ſtrait, under many a temptation, under many a deſertion.

Thirdly, *The Miniſters of the Goſpel are helpers of peoples ſouls by their prayers and tears.* Thoſe who pray much for ſouls, do very much help poor ſouls, 2 *Cor.* 1. 11. Private Chriſtians thus help their Miniſters, *You alſo helping by prayer for us.* Yea, and prayer will oft help at a dead lift, when people know not what to do.

Prayer will help on the new birth with more eaſe, it will help a wounded ſpirit to loſt peace, and comfort: it will call in the ſtrength of Chriſt, to the relief of a tempted ſoul; but I ſhall touch upon this again by and by.

Laſtly, The Miniſters of the Goſpel are helpers by *their holy converſation.* You have us for an example, ſaith the Apoſtle, *Phil.* 3. 17. *Be an example of believers*; 1 *Tim.* 4. 12. Many upon this account are *hinderers*, inſtead of helpers: they will hereafter have a very ſad account to make. Examples have a great influence upon people, more then precepts.---*Trahimur exemplo*, Men and Women have a great eye to the Example of their Miniſters, and will live much according to their example. Upon this account, ungodly Magiſtrates, and ungodly Miniſters, are exceeding pernicious to people. God hath given them to be *lights upon an hill*, where they may give light to others: not only by their Doctrine, but by their lives. Thus they are helpers; and upon this account, their loſſe

Phil. 3. 17. 1 *Tim.* 4. 12

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is matter of sadness. We are bidden to *work out our salvation with fear and trembling*; and the work is not an easie work. We had need have all the help in it we can, for Satan will be sure we shall have all the hinderance he can help us with, and we need not his hinderances, the work is difficult enough of it self, and we have hinderances enough from our own hearts.

But thirdly, The usefulness of Ministers appears in this. *They are Mediators for people. Christ is the great Mediator.* Upon this account the Apostle sayes, *There is but*
1 *Tim.* 2. 5. *one God, and one Mediator between God and man, Christ the righteous.* But, under Christ the great Mediator, every Minister of the Gospel is a Mediator, a Mediator *ex parte.* Christ is the Μεσίτης καθ' ἐξοχήν, the only midling person, who could reconcile God and man; but every one that makes intercession for people, is a *Mediator* more improperly so called. Therefore when God was angry with his people, he commands *Jeremy, not to pray for*
Jer. 7. 26. *the people, nor to cry, nor lift up a prayer for them, nor to make intercession for them.*

1. *They are Mediators,* as *they pray for them. Samuel* prayes for *Saul*, *Moses* for *Israel*, and the several Prophets for the people (of which you have many instances in Scripture) Oh! It is a sad losse to lose a praying friend; but a praying Minister is more then an ordinary praying friend: We indeed live in an age, when the Ministry of the Gospel is counted useless, and there is no difference will be owned betwixt the prayers of a godly Christian, and of a godly Minister; but the word of God seems to make a difference. God makes a difference between *Moses* and *Aaron*, and an ordinary *Israelite. Abimelech* is advised by God, to get *Abraham* to
Gen. 20. 7. pray for him; *for he is a Prophet*, saith God. *Job* was more
Job 1. 5. then a private Christian, *Job* 1. 5. and his friends are di-
42. 8. rected by God himself, to go to him, and get him to pray for them; for him the Lord engaged to *accept.* The A-
Jam. 5. 14. postle *James* gives order, that if any were sick. *They should send for the Elders of the Church*, and they should *pray o-*

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ver them. 'Tis a sad thing to lose a praying Minister, the Minister is one whom God hath set apart for himself, to come nigh him, and his prayers are doubtless heard in the first place, if made *in faith*, and according *to the will of God.*

2. They do not only pray; but *they make an atonement for people*, that is, they *procure the application of the atonement, which Jesus Christ hath made. Moses* made an atonement for the people. When the Plague was begun, *Aaron* made an atonement for the people, *by taking his censer, & going into the gap. Elijah* raiseth up the *Shunamites* Child. *Isaiah* prayes for *Hezekiah*, & gets 15 years added to his life. *Hezekiah* knew the worth of the Prophets prayers & therefore sends to him. *Moses* makes an atonement for *Pharaoh*, so far as the removal of a temporal judgement. Many are the Scripture instances of this nature. And is not this matter of sadness to people, to lose one, who is thus far dignified by God, to be accepted as a Mediator for the people under Christ? *Exod.* 32. *Numb.* 26.

3. Nay lastly, They are ready *to offer up themselves as a sacrifice to divine wrath, to excuse the people.* Thus *Moses*, Rather blot my name (saith he) *out of the Book of life.* Thus did *Aaron*, when he adventured into the gap, and stood betwixt the living and the dead. *Paul* professeth, he could wish himself accursed for his poor Brethren the *Jewes.* Thus they come near the example of the Lord Jesus, who stood in the great gap, and said, Father, let thy hand be upon me, I will bear their burthen, and *let them be healed by my stripes*, &c.

Thus I have shewed you how sad the losse of godly Ministers, is to people, upon the account of their usefulness. In regard they are, *Watchmen, Helpers*, under-Mediators for their people.

But lastly, Their *death is ominous*, and upon this account very sad, as it sadly prognosticates to people. It speaks very sadly. The rod of God hath a voyce, and we are called to *hear the Rod, and who hath appointed it?* Shall I tell you what such a dispensation seems to speak? 3.

1. *It ſounds, as if Gods work were done, as to treating of ſouls in that place.* It ſounds as much as *Let him who is unjuſt, be unjuſt ſtill; let him that is filthy, be filthy ſtill.* Let him who is an unbeliever, be an unbeliever ſtill; let him that is a ſinner, die in his ſins. I would have pardoned you, but you would not be pardoned. I would have purged you, but you would not be purged. *Ephraim* is joyned *to Idols, let him alone*, let him go to Hell with his Idols: this is exceeding ſad. A Prince calls not home his Embaſſador, while he hath a treaty on foot with a people.

2. It ſpeaks God *angry with his own people*, either for abuſing his Miniſters, or ſitting unprofitably under the means of grace; and the beſt have cauſe to fear ſadly upon ſuch a diſpenſation. When God ſmites the Shepheard, *the ſheep are ordinarily ſcattered.* I am afraid God is this day puniſhing the incertain giddiheaded humors of profeſſors, taking away his ſober ſtedfaſt Servants, that he might permit them in juſtice, to follow the giddineſs of this wild age.

3. It ſpeaks as if God would take no further *care of his Vineyard*: the *Miniſter* is the *Lords Vinedreſſer*, the Shepherd of his Flock. No Gentleman leaves his Park without a Keeper, but when he hath a deſign to diſ-park it. When God takes away the dreſſers of his Vineyard, the guides of his Church, it is much to be feared, he is about throwing down the hedge, and breaking up his Church, and this is very ſad.

4. And laſtly, It ſpeaks ſome temporal judgement, *comming upon the place.* God uſually takes away his righteous *Miniſters* from an evil to come. The ſtory of *Pareus* being taken from *Heidelbergh*, and of *Auſtin's* being taken from *Hippo*, is ordinarily taken notice of. I have obſerved it more then once in my little experience, that the death of a faithful *Miniſter*, in a place where he hath done God much ſervice, hath bin attended with a great mortality amongſt other perſons in that place. And upon this ſcore, the death of godly *Miniſters* is a matter

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of great sadness to people, though they have never so great an assurance of their eternal happiness.

Obj. *But, will some say, their death is not always thus; for we have seen it otherwise, we have seen God taking away a godly and faithful Minister, and yet he hath taken care of his Church, &c.*

I answer, That *I grant it is not, when the Lord causeth another to succeed presently*, as *Joshua* after *Moses*; *Elisha* here after *Elijah*. When a tooth commeth out of the gums, and another succeeds, it argues no decay of the body; but when teeth grow rotten apace, and drop out, and no other come up in their rooms, it speaks a decay in the body natural. When the Lord takes away a faithful Minister, and another comes in his room, to feed his people with wisdom, and with understanding. It doth not speak so sadly; but when the Lord takes them away, and none comes up in their room, then the case is very sad: but I shall add no more to the doctrinal part, let me now come to the Application. And first by way of Instruction. Observe then, *Sol.* 1. *Use of Instr.*

1. There is some *worth and desirableness* in a godly able Minister & able Ministry: he that *lives undesired*, dyes *unlamented*; but when there is a great cause for lamentation, in case of losse, there was somthing desirable. Let *Socinians* & *Anabaptists*, and *Quakers*, vilifie and revile this great Ordinance of Christ, as much as they please: there is a worth in it: let them load the persons of those, who labour in the work of the Gospel, with as much *Odium* as they can. If there were no other Argument to evince their worth, then their rage against them, it were no inconsiderable topick in the case. If these wretches were any members of the flock of Christ, they would value the *Principals of it*, if they understood the value of peace with God, the feet of them who *bring glad tidings of peace*,

would be beautiful to them: it is no wonder to hear those who have made *shipwrack, both of faith and a good Conscience too*, undervalue those who are the helpers of the Saints faith; but if what you have heard, be true Brethren, there is a worth in a godly Ministry, and in a godly Minister: We may say of a godly Minister, as *Solomon* saith of a *vertuous woman*, Prov. 31.20. *Who can finde a gracious Minister?* his *price is far above Rubies*, or as he saith of a Wife, *Prov.* 18.22. *Who so findeth a godly Minister, findeth a good thing, and obtaineth favour of the Lord.* The *Parish*, the *Flock* that findeth him, findeth a good thing: the Lord sendeth an Embassador to that place, that flock obtaineth a Principal, that people obtaineth a spiritual Father. Happy is the people that is in such a case.

Tis true, we live in a *levelling age*, my beloved that will know no difference betwixt an *able Minister*, and a *gifted Brother*. The age before us, would understand no difference between a *godly Minister* that was able and faithful, and one that could lie at an Alehouse all the week, and starve his people with a *Common-Prayer-Book*, and an *Homily upon the Lords day*: you saw the issue of that in the general *ignorance*, and *rudeness*, and *debauchery* of people, and God hath scourged us, for those sins with temporal judgements: We are now run upon another extream, and a generation is risen up, which knowes no difference betwixt a *sent-Minister*, who is *able and faithful*, and a *gifted-Brother*, (whose gifts might be made better use of, in teaching his Family) who *runs before he is sent*: we begin to see the issue of that, these prove Fathers too: Fathers of *Quakers*, and *Anabaptists*, and all sorts of *giddieheaded Sectaries*. God will punish this prophanation of Ordinances, by *spiritual judgements*. Mark the places at this day, where seducers most prevail, and see if they be not such as have wanted godly and able Ministers to go in and out before the people: well, if *Israel* will transgress, yet let not *Judah* sin. I hope there are many of you, who have found the usefulness of godly, and able Ministers, as to your own souls. I trust God will keep

keep your hearts *fixed*, and *ſtedfaſt* to his Ordinances. And as the loſſe of faithful Miniſters is to you a matter of *lamentation*, ſo the *enjoyment* of them, ſhall be the buſineſs of your *deſire* and *ſtudy*.

Secondly, Obſerve here the difference, betwixt *Elijah and the Prieſts of* B*aal*, betwixt able and faithful Miniſters, and ſuch as are neither able nor faithful. A whole Troop of B*aals* Prieſts dye at *Kiſhon*. 1 King. 18.40. No body mourns for them: none ſaith, Ah my Father! or, Ah! my Brother: (what *Jezabel* might do in her Cloſet, I cannot tell.) A faithful Miniſter may be deſpiſed, while he lives; but he will be lamented when he is dead: Even *Saul* himſelf, when *Samuel* is dead would have him called up again, to give him counſel in a ſtrait. The lazie ſcandalous Miniſter lives undeſired, and dies unlamented. For the moſt part he dies childleſs, and ſo hath none to cry over his Grave, *My Father, my Father*. The Lord ſeldom owning ſuch a one to convert ſouls to himſelf. I ſay ſeldom, I will not ſay never: the woodden man in the way, may point the Traveller right, though he never ſtir a foot himſelf; but it is rare, for God to own ſuch a ones good Doctrine, with the concurrence of his grace. The Devil himſelf ſpake truth ſometimes, but Chriſt and his Apoſtles would never own it out of his mouth. The truth is, As the able and faithful Miniſter is the greateſt bleſſing God can beſtow upon a people, ſo the unable and unfaithful Miniſter is the greateſt curſe. When *God* had a mind to ruine *Ahab*, he gives the Devil leave to imploy falſe Prophets: when ſuch as theſe dye, either a legal, or a natural death, *the people rejoyce*, and they have no great cauſe to mourn; but when *Elijah* is taken away, the people mourn. *Eliſha* cryes, *Ah my Father, my Father! the Chariots of Iſrael, and the Horſmen thereof.*

Thirdly, Obſerve from hence, how little friends to the World, and eſpecially to the Church, that generation is, who would have *the whole function of the Miniſtry deſtroyed*, ſuch a Generation there is of ill-willers to *Zion*. *Hoc Ithacus velit, hoc magno mercentur Atridæ.* This is

that the *Jeſuite* would have, he would know well enough, how to deal with a gifted Brother. This is that the blaſphemous *Socinian* would have, his right reaſon would rule the Roſt then well enough. And this is that which ſome other poor ſeduced ſouls would have. The *Neroes* of the Church that would deſtroy her at one blow, ſo that ſhe ſhould riſe up no more. If the loſſe of a ſingle Miniſter be ſuch juſt matter of lamentation to Gods people, what would the loſſe of the Miniſtry be? and how many wayes this device hath been fetching about, within theſe few years, every one diſcerneth: but the Lord hath hitherto turned the Counſels of theſe *Ahitophels* into folly, and he who *holds the Starres in his own right hand*, will doubtleſs not permit them all to fall. But I haſten to the work proper to the day, which is to affect your hearts with this late ſad diſpenſation of God towards this City, and more eſpecially to this Congregation; and ſo,

4. Laſtly, Obſerve, how you are juſtified *in this day's mourning*. Here is a Prophet, a great *Prophet* fallen in our *Iſrael*. If the Child hath loſt his Father, he thinks nature doth not only juſtifie, but command his teares. Many a Child of *God* in this City hath (in the loſſe of this man) loſt his ſpiritual Father; and ſhall they not have liberty to mourn? The Wife thinks her ſelf obliged to pay a tribute of teares to her Husbands Coffin. Here are two Congregations in this City, whom *God* hath made him as it were an Husband to, a proxy Husband to eſpouſe them to Chriſt. I muſt ſay, he died in this relation to both: (for there was a very conſiderable number, and thoſe of very conſiderable perſons in that other Congregation, who would own no other Paſtor): 'tis true, you of this Congregation were his later Spouſe, and to whom he was moſt beholden for your general, and conſtant love, and conſtraining your ſelves for his maintenance. Your ſpiritual Husband is taken from you: he that eſpouſed you for Chriſt. You have alſo a great cauſe of lamentation. This City hath loſt a faithful *Watchman*. One who knew how to *watch*: and who *gave not himſelf to ſleep*, in his time

time of watching. We are all (poſſibly) aſſured, that he is tranſlated. But yet here is matter of exceeding great lamentation to us all.

Being dead, he yet ſpeaks of, and methinks he ſpeaks in the Language of Chriſt, to the Daughters of *Hieruſalem*, that followed him *weeping, Daughters of Hieruſalem! weep not for me, weep for your ſelves:* 'Tis true, we had not *Eliſha's* evidence, we did not ſee the Horſes and Chariots of fire prepared to carry him into *Abraham's* boſome: we ſaw him not aſcending; but we ſaw him for many years *walking with God*; and now *he is not*: and we may (doubtleſs) conclude, *that God took him*: we doubt not but he is on the top of Mount *Sion*, *in the preſence of the living God*, a free Denizon of the *new Hieruſalem, with the inviſible company of Angels, in the general Aſſembly, and Church of the firſt born, which are written in Heaven, with God, who is the Judge of all, and with the ſpirits of juſt men made perfect, and with Jeſus the Mediator of the new Covenant.* What the Apoſtle ſaith of the Saints, may be applyed to this Saint, *when he lived, he lived to the Lord*, and *in dying, he died to the Lord*: we may therefore conclude, *that he was the Lords, and is now with the Lord.* Will you take a view *of his life, and of his death.* He lived *holily, eminently.* He died *graciouſly, peaceably.* A word of each, *in ſolatium vivorum*, for the comfort, and for the imitation of thoſe who yet live. *Rom.* 14.

His younger time I was not acquainted with: he was the Son of a Reverend Man, Mr. *John Carter*, ſometimes Miniſter of the *Gospel* at *Bramford* in *Suffolk*, who was a *Non-conformiſt* in thoſe furious times of *Prelacy*: he had a gracious Father, and it was his great ambition to imitate him, even in things of minute concernment: and it pleaſed *God* by his providence, to concur with his deſire, he (through the grace of *God* beſtowed upon him) ſtudied an *imitation* of his Fathers *graces*; and *God* by his providence, perfected his Copy in ſome other *diſpenſations.* His Father was a Student in *Clarehall* in *Cambridge*, Pupil to Dr. *Andrew Bing* the Civilian. This Son of his,

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was alſo Student, and afterward, Fellow of that Colledge, Pupil to Dr. *Robert King:* where, after that he had ſpent a convenient time, for the fitting of him for the Miniſtry, he married, and ſoon after was called to *Peters Pariſh in this City*, where firſt, he was Aſſiſtant to Dr. *Gardner*, then Miniſter of the place: afterwards himſelf, the Doctor dying, was called to the Paſtoral charge which he accepted, and faithfully diſcharged for many years: he was ſuſpended by Biſhop *Wren* (amongſt many other eminent Servants of God, who felt that wild Prelates fury) and was three years Miniſter of *Newport*, in *Eſſex*, from whence he was called again to this *City*, and as I remember, ſetled there by an Order of Parliament, in the beginning of the late reformation: he was indeed unhanſomely uſed afterwards, which made him leave that place (which was alſo the lot of his good Father at *Bramford* before he died.) But I ſhall not engage my ſelf in ſo particular a diſcourſe, only give you a general account of his life and death. I ſay he lived *holily*, and *eminently*.

1. Holineſs is a great Univerſal and extenſive to all the duties, both of a mans *general* and *particular Calling*, it lies in a faithful diſcharge of the duties relating to both, and that from a good principle too, when they are directed to Gods glory done according to Gods will, and from a principle of faith, and love. This is holineſs.

Look upon this eminent Servant of God, in the work of his *general Calling*, how ſerious, how ſpiritual was his converſation? how exactly conform was it to the Law of God? how careful was he of every duty? how zealous againſt every ſin? how watchful? how gracious in all his diſcourſe? who ever heard him, talk an houre, without ſome heavenly diſcourſe? It is ſaid of Chriſt, he was every way like unto us, *ſin only excepted:* it may be ſaid of him, he was in all things like Chriſt, conformed to the Image of Chriſt, (*ſin only excepted*); for though he were an *Elijah*, yet he was but *a man*, and *a man ſubject to like paſsions with us*.

Will you view him in his particular relation, as a *Miniſter of the Goſpel*, and the duties that were incumbent upon

upon him (as ſuch). How frequent was he in preaching? how much in prayer? how cordial in both? In his preaching learned, yet plain, and powerful. In his prayer zealous and fervent. A man but of an hard *invention*, and no very *fluid expreſsion*, but who abundantly ſupplyed both, with extraordinary ſtudy, and diligence in meditation. In his ſickneſs, I heard him often bleſſe God, that he diſcerned *no other impatience in his ſpirit; but what was cauſed from the Lords confinement of him, that he could not be at his work, but was laid aſide as an uſeleſs Veſſel*, (as he was wont to terme himſelf). Nay, he was not only careful to do his work, but to do it *according to the will of God*, not fearing the face of man.

He never feared a face in reproving ſin: how many enemies did he create in this City, who were only his enemies, becauſe he told them the truth? In the adminiſtration of the *Sacraments*, how reverend was his behaviour? as became a Steward of ſo great myſteries? and how *conſcientious* was he in that great work? he need not have left this City for *want of bread*, if he durſt have *proſtituted* that great Ordinance to *all commers*; but he rather choſe to want bread for his *own Table*, then to *prophane* what ſtood upon the *Lords Table*: yet through Gods providence, he wanted not, but had what gave him contentation. And, that in all this, he acted a faith in the Lord Jeſus Chriſt; and from that principle, did what he did; he evidenced,

1. By his *dying words*, bewailing himſelf, as an unprofitable Servant; and ſo often repeating his confidence in the merits of Chriſt: without which, he would often ſay, he was an *undone Creature*.

2. His ſevere charge to his Executrix, to burn all his Sermon notes: upon all which he had written, *Theſe are unprofitable papers*.

For his behaviour to the World, you are all his witneſſes, I believe that he could have appealed to the whole World, with Samuel *Whoſe Oxe have I taken, whoſe Aſſe have I taken, or whom have I defrauded?* 1 *Sam.* 12. 3.

Im

In point of holiness, I may take up I think, *Solomons* words of the vertuous Woman, *Many women have done vertuously, but thou surmountest them all.* Many Christians do vertuously; but he was a surmounting Christian, and I have a mind to fall off this discourse, to some particular *Eminencies*, of this holy man which I had from ten years acquaintance discerned in him, and so I shall mention six or seven things.

The first was an exceeding *tenderness of Conscience*, I mean not by this, what is in this age, mis-called *tenderness*, viz. unjust *scrupulosity*, and doubting about the most plain and evident truths; but that which is truly so called a fear of the least sin, or what had the appearance of it, his principle was, *To keep as far off a Pits brink as he could:* he judged, that a Christians actions should be like *Cesar's* Wife, not so much as lyable to a suspicion of dishonesty. I will instance but in two cases. The first was the *Mariage of Couſen Germans*, and it was in a case that concerned some eminent persons. It was my task to speak first to it. I delivered my opinion for the lawfulness of it (being fully convinced from Mr. *Atterfols* Sermon, in the case of *Zelophehads* Daughters. In the next place, his judgement was enquired, which was delivered in the *Negative*, himself took upon him the trouble of enquiring the judgement of many other Reverend Divines, who all delivered their judgements in the *Affirmative* (in case the parties did not doubt it:) he had but one Scripture, *Levit.* 17. 1. which offered him a *jealousie* upon it, and in that only: those general words, *any of thy kin*, which he would not allow to be expounded only by the following degrees prohibited; but his assent could never be gained, though (if interest could have in any case byassed him) I believe it would have been in that case. I must confess, I approved not his judgement in it; but I reverence his exceeding tenderness declared in it. The second instance I shall give, was in the case of usury: a doubtful case I must confess, and wherein eminent Divines are much divided. Some thinking all *gain of mony* un-

unlawful; others, that only *biting usury*, being against the Law of charity, is forbidden: but he had observed that in one Text of the Bible, where usury is forbidden, the more favourable word, (as is supposed) is used; and I have heard him often upon debates, *profess he would beg his bread, before he would either give or take mony upon usury*; and he was not patient of an Argument in the case. I might give many more instances, but these are sufficient; and though some may think these unjust *scrupulosities*, yet doubtless, they spake in him an exceeding tender Conscience, afraid of the least transgression.

A second thing eminent in him was *Zeal*, *which is an holy heat, reflecting from a principle of love to God, when the soul discerneth He is offended.* A grace, which if I mistake it not, suffers much in these sinful times, under the nick-name of *bitterness*. But let it appear what it wil in the eyes of men, it is precious in the eyes of God: eminently rewarded in *Phinehas*, Num. 25.11. and prescribed as the only way to recover the church of *Laodicea*. *Rev.* 3.19. God can no more indure *Lukewarmnes in religion*, then a tender stomack *lukewarm meat*. Now that this grace was eminent in him, all who knew him are witnesses: What detestation would he shew against sin, when he fell upon reproving it? with what boldness would he express himself, against national sins, and this City-sins? and personal sins? neither *fear*, nor *favour*, could allay his sacred heart: it was indeed fire from Heaven, which no water from the Earth would quench: he had *Solomons* Character of a *righteous man*, for he was *as bold as a Lion*.

A third *eminent grace* perspicuous in him was *steadfastness of spirit*. He was principled with truth in his younger years, and he *held fast that which he had*, unmoveable from the truths of the Lord, and from the wayes of the Lord. He remembered that he was the Lords *Trumpet*, and knew not how to give an *incertain sound*. It is the stain of many Professors, that none knowes where to find them: he was consistent to his principles, and not justly

to be charged with the least warping from the faith which he had first received, and be an instrument to deliver it to the Saints.

A fourth thing eminent in him, was *Seriousness of spirit*. The gigling Christian is the scandal of Christianity: grace doth little, if it doth not compose the Spirit. But especially, should the man of God be grave, 1 *Tim.* 3. 8. He must in Doctrine shew *gravity*, as well as sincerity, *Tit.* 2. 7. and in his *Family*, 1 *Tim.* 3. 4, 11. and such a one was this eminent person. Who ever saw any levity in his spirit? If at any time, he expressed any *mirth*, yet it was alwayes tempered with such a *seriousness* and *gravity*, as became a Christian, and more especially a Minister.

A fifth thing eminent in him, was *Heavenly mindedness*. Our conversation is in Heaven, saith the Apostle: This is that which must evidence that we are risen with
Col. 3. 1. Christ, *Col.* 3. *v.* 1. It is the characteristick of a Christians life, to be much in Heaven, much in converse with God; & a greater evidence of an heavenly mindin any, cannot be, than for a man to make Heaven *the foot of every song*; & by an holy Chymistry, to extract some matter of spiritual discourse out of every thing. Jesus Christ set us an example of this: from the *water in the well*, he takes occasion for a spiritual discourse of the *living water*, *which who so drinks, shall thirst no more*; from their *want of bread*, to discourse of the *bread of life*, *which who so eats, shall hunger no more*, &c. This Servant of God was eminent in this act: if he had been diverted with a worldly discourse, he would have found his advantage from one part or another of it, to have brought you to an heavenly meditation from it. He seldom travelled upon the Road; but you had an account of his *heavenly meditations* in his Pulpit, when he came home; enough to let you know, where his heart was, while he was travelling: he scarce saw any thing, or met with any accident in his journey; but you might know by his next Sermon, what improvement his heart made of it.

A ſixth thing, was his *Liberality to the poor*, and that without ſeeking himſelf, truly obſerving the Rule of our Saviour in giving Alms, *not ſuffering his left hand to take notice what his right hand did*: he ſeldom gave, but he gave far beyond his ability, and alwayes ſent away the beggar, as Chriſt diſmiſt the man in the Goſpel, whom he healed, *Go ſhew thy ſelf to the Prieſt, and ſee thou tell no man. Go thy way, thank God*, and *ſee you tell no man what I have given you.*

The laſt which I ſhall mention, was his exceeding *jealouſie* for, and tender love *to his Flock*, eſpecially thoſe, to whom God had made him a *ſpiritual Father*, for converſion. Some make a queſtion, whether love doth not obliege as high in ſpiritual, as in natural relations. This holy mans affection to his ſpiritual Children, gave a ground for that queſtion. I believe never Mother tendered a new-born Babe, more then he did thoſe ſouls, whom God had given him: I could tell of ſome, of whom he would often ſay, *That he never went to God, but he preſented their names before him.* Thus while he walked with us, he faithfully walked with God, and now *is not*. The Lord hath taken him.

II. As to his *death*, it was not ſuch as caſt the *leaſt blot upon his life*. He had ſuffered much before, from the *hands of men*; and he ſuffered as a Chriſtian, committing his cauſe to God, who judgeth righteouſly. The time is now come, when he muſt ſuffer alſo from the hand of God: he had bin for ſeveral years troubled with an *humour*, which had made it ſelf a paſſage in his leg.

This paſſage was ſtopt ſome few moneths ſince, or at leaſt, God who had determined his dayes, had ordered the fall of the humour, more dangerouſly upon ſome other parts: his appetite began to fail, and he was troubled with ſhortneſs of breath, which made his pains more then ordinarily laborious to him: at laſt, he began to ſwell with a *Dropſie*, which confined him to his Chamber.

His winter graces now began to diſcover themſelves,

and as he had lived, so he died eminently, discovering

1. *Eminent Patience.* This, and that, and the other tryal did God exercise him with, yet *he charged not God foolishly.* I was often with him, and alwayes found him, in an holy thankful patient chearful frame of spirit. Those who had the happiness to visit him, learned from his Christian demeanor, under his last tryal, what is the benefit of a *holy close walking with God.* When he came to eat, and his stomack failed him, he would feed himself with that excellent passage of the Psalmist, *Ps.73.26. My heart faileth, and my flesh faileth, but God is the strength of my heart, and my portion for ever.* The morning before he died, he was much troubled, that he could not restrain his passion as formerly, (the humour being now setled in his bowels, and much tormenting him:) I minded him, that *impatience* was not discovered by the natural vent of our passions, but by secret murmuring, and repinings against God: he replyed, I thank God, Sir, *I have not the least murmuring thought against Him.*

Psal.73.26.

2. *For his Faith*, He complained indeed for want of sensible consolations, he had not so much of them as formerly; but deeply renounced his own righteousness, condemning himself too far, as a worthless unprofitable Creature, professing a strong recumbency on the Lord Jesus Christ, and dependance on him alone; and this is the strongest faith, (though the other be sweetest). To believe when we do not see. I have not heard that before he dyed, he cryed out with the Martyr, *He is come, he is come*; but I hear that his last words were, Lord Jesus, *I come, I come, I come*, which argued some more *inward assurance*: he did not leave the world with an *Anima quo vadis?* he knew whither his soul was going.

3. In his sickness he was *full of Prayer*, he would complain, towards his latter end, that he could not *kneel down before the Lord his maker*; but he ceased not to *lift up his eyes*, when he was not able to bow his knees: when we came to visit him, his heart was more with God then

us,

us: he ſcarce related his condition to any, without bleſſing God for his goodneſs to him, or ſhortly praying down His ſtrength, for what he was further to ſuffer from Him. It fell to my ſhare, to pray with him, ſome few houres before the Lord took him. I deſire I may not forget with how much *thankfulneſs* to God and me, he took that laſt Office of love. How much he bleſt God for his providence in bringing me to him, and giving him patience, that his ſpirit could attend the duty.

One thing I muſt not forget (it was ſpoke to my ſelf, viſiting him betwixt my Sermons on the Lords day, the day before his death.) A private Chriſtian in this City viſiting him ſome few dayes before, had unwarily charged him, as having ſome years ſince declared his judgement in a Sermon for a *promiſcuous adminiſtration of the Lords Supper*. The good man could not be quiet, till he had ſearched his notes, where he found that the miſtaken paſſage amounted to no more then this, *That in a conſtituted Church, it was unlawful for a private Chriſtian to withdraw Communion, becauſe of a ſcandalous ſinner, till he had at leaſt endeavoured his juridical cenſure.* He added that he ſhould not have forgiven himſelf, if he ſhould have found that he had preached what he never ſeriouſly thought, and for what was never allowed in any reformed Church. Thus much he truſted me with to ſpeak for his vindication, in that thing which his ſoul ſo much hated, and for which in his laſt dayes he ſo much ſuffered.

He was one, whoſe labours were deſirable, and, doubtleſs, would have been very uſeful to many ſouls; but ſo far was this good man, from a due opinion of his own worth, or of the worth of any labours of his, that (to the exceeding diſſatisfaction of his friends) he could not be perſwaded to ſuffer the publication of any one Sermon; but left his *Executrix* under a ſevere charge to burn them all, having firſt wrote upon the ſhelves, where they were, *Theſe are unprofitable Papers.*

Thus lived: thus died this holy man: yet as *Elijah*, a man ſubject to like paſſions with other men: only grace

was

was *more then Conquerour through Christ that Loved him.* And I shall now appeal to all, who knew how he walked with God, and how many souls in this City, *he turned to righteousness*, to judge whether we may not conclude his soul in the number of *just souls made perfect.* But yet here is matter of mourning to us who are left behind.

1. *Here is none with whom he hath left his Mantle.* In the Text *Elijah* goes up to Heaven, but he left his Mantle behind, a double portion of his spirit behind; this much alleviated the sorrow. But ah, *sinful City!* Thy *Elijah* is ascended, and where is there an *Elisha* to succeed? thou hast despised this Servant of God, which was sent unto thee, and now not he only, but his spirit also is departed from thee, and hid from thy eye! Where is the majesty of his countenance, the zeal of his spirit left? With whom hath he left his skill in interpreting, his faculty in applying Scripture? Who is there left amongst you, to make a proud sinner tremble at an Ordinance?

2. *Consider his relation to you.* Heres one of Gods Embassadors called home from you; one, by whom God had been many a year, treating these souls in this City, into a peace with God. I appeal to you, how diligently he plyed his work, as oft as you would give him audience: how hard he pressed you, 27 years he lay lieger amongst you, and he is now returned to his Master. I fear God hath a controversie with this place. *The Principal of the Flock of God in this place is destroyed.* I am in *Micah's* Vision, methinks *I see this People gathered together, like Sheep withous a Shepheard.* And I hear a voyce, *Let them go home to their Tents.* Let them *die in their sins*; for they have none to warn them. The Lord make me a false Prophet in this thing, I am afraid of the *Lion* and the *Bear*, *David* is gone who should have followed after them, and taken the Lambs out of their mouths.

3. Are there not many souls, from whom I heard *Elisha's* voyce the other day. *Ah my Father, my Father!* he was a Father to the Sons of the Prophets; but much more to the souls of the Saints, whom God hath in this

place

place, *You have many Instructors, but not many Fathers.* Where almost is there an aged Christian in this City, but was this holy mans Convert? *Your Prophet is gone, your Father, where is he?* — Hath not this Congregation, nay this whole City lost a spiritual Husband? a proxy-Husband, who espoused your souls to Christ, yea, and never was there a more tender compassionate Husband, then he was to poor souls: if he offended in any thing, it was in too much jealousie for souls; and if this were a failing, (pardon him!) it was his love.

3. He was *an useful Servant of God to you*, useful as a Watchman: he watched for your soules, while you slept in your beds, he watched unto prayer for you: he, I believe, found his night-studies hurtful; but you will finde his night-prayers advantageous. He watched against the enemy diligently, who ever saw an enemy comming, and heard not his Trumpet sound? yea, and he thought it his Religion to cry aloud, whiles others thought it their Policy but to whisper. *He was a Workmann that needed not be ashamed*, a great helper on of your *faith* and *joy*, a *ready answerer* of your doubts, one who marvellously *helped* you with his prayers.

4. But lastly, May not his death be feared to be ominous: whether he will go alone to his Grave, time will shew; but upon a spiritual account, there is yet more ground of fear, lest God should have said, *He that is an unbeliever, let him be an unbeliever still*, he that is *in his sins, in his sins let him die*. This is the day of the Churches travel, and she hath an hard labour to bring forth a settlement of truth, and reformation: the Ministers of the Gospel are as *Midwives*, to facilitate the birth. Is it not ominous to see a Midwife die in the beginning of the *Churches travel*, or at least, before she hath brought forth. Nor is he gone alone to Heaven. Hath not *London* lost her learned *Gataker*, her holy and Reverend *Gouge*, her eminent *Whitaker*, and *Robinson* and *Simson*: Men eminent in learning and piety, mighty in prayer, of whom (let me speak it with holy Reverence) God must have asked leave

to

to have destroyed *England*. Hath not *Suffolk* this year lost her eminent *Young* and *Marshal*; and *Lincolnshire* her *Angel*. And this City now her *Rainham* and *Carter*. It is an ominous sight to see Prophets going to Heaven by couples.

But the cause is more sad, if any unkindness hath wounded this Servant of God mortally; if it be found, that he was grieved to death with the Apostacy of any, or hardness of any of your hearts, if he hath been vexed with the unrighteous dealing of any. I speak not of this Congregation, which shewed him love at last; but I wish another had not made too great an impression upon his heart. Thus you see what cause there is of mourning this day to us all. But,

1. *Mourn moderately*. 2. *Mourn to some good purpose*, not vainly.

1. *Let there be a measure in your teares*; for you mourn not this day, as those without hope: nor is it fit you should mourn for an eminent Saint, as if you were mourning for an eminent sinner: they mourned for *Aaron*, but thirty dayes, *Numb*. 20. 29.

2. *Let us see some fruit of your teares*. Let your mourning produce

1. *A forsaking of your sins*. You read 2 *King*. 13. 21. That when a man was throwne into *Elisha's* Sepulchre, and touched his dead bones, the man revived. O that at the sight of this our *Elisha's* bones, some spiritually dead soul might revive and stand up from the dead, that Christ might give him life.

2. Let it produce in you, a *conformity to his Doctrine*, and *pious example*. He is dead; but the words which he spake to you are *spirit and life*, Heb. 11. 4. *Abel being dead yet speaks*: This eminent Servant of God, your Pastor being dead, yet speaks to you: he speaks to you for zeal for God, for love to his Ordinances, for holiness of conversation, for a strict observance of Sabbaths; for worshipping of God, not according to former superstitions, and formalities; but according to his holy will: he

speaks

speaks to you to keep in order, to stand fast in the faith, to take heed of seducers.

3. And lastly, Let the sense of your losse in this eminent Servant of God, who is translated, produce in you, *utmost endeavours*, for an *Elisha to succeed him*. You have no such way as this, to evidence to the World, how sensible you were of the mercy you enjoyed in this Servant of God, while he lived, or of his losse now that God hath taken him from you. Be not content, to sit without a vision, nor yet under some life-less Preacher. The Harvest is great, and the Labourers are few, loiterers there are enow; but a few, who will *hoc agere* in the great ministerial work, and not make their ἔργον ἀδεῖγον.

But possibly upon your enquiry, God may have such a mercy in store for you. I have observed it, that when a Parish or Town, hath had a powerful Ministry a long time, and they have been weary and sick of their light (it hath shined too much upon their sore eyes). That God hath removed the Candlestick from that place, and set it in another. Methinks the Lord by setting up this burning and shining light in this Congregation in the latter part of his time, hath seemed by his providence, to point out such a blessing for this Congregation; as if he intended to offer you that credit of the City, for a powerful Ministry in this Congregation. That the people when they are going up to *Zion*, going out to hear a powerful Sermon, should ask their way to *Lawrence* Parish, with their faces hitherward. The Lord hath lately made two sad breaches in this City. *Joseph is not*, and *Benjamin is not*. All these things are against us, it stands some of you in hand, to look out for some to stand in the gaps, and to make up these breaches. And in this work, the Lord direct you.

Epitaphium.

In *Memoriam* viri Reverendi Magiſtri *Johannis Carteri* hujus Parochiæ Paſtoris vigilantiſſimi.

Quem

Fato *foelici* protulit *Suffolcia*
Foeliciori enutrivit *Cantabrigia*.
Qui fuit
Pij patentis filius *Pientiſsimus*.
Aulæ Clarenſis, quondam *Socius* chariſſimus.
Unius Conjugis *maritus*,
Hujuſq; Conjux Optimus.
Mirum dictu! *Sterilis* ipſe, foecundus tamen
Non *Generatione* ſed *Regeneratione* pater.
Deus illi Negavit *liberos*, ut Sibi *filios* procrearet.
Deo (quippe) plus quàm ſuo *incumbens* nomini,
Hæredem *ſibi* nullum, *Chriſto* paravit multos.
Hujus *Civitatis* per *Viginti Septem* (plùs minus) annos
Ornamentum dicam? an *munimentum*?
Ingenio foelix: *genio* placidus:
Vultu *gravis*: *Suavis* moribus:
Pauperum *theſaurarius*
Sibi hoc modo *theſaurizans*.
Vitâ *inculpabilis*, & (quod magis eſt) *non culpatus*:
Ut vix hominem *dixiſſes*, ſi non

Tandem *obijsset*: Cætera memorabunt posteri
Quum *fruendo* vix satis notum,
Carendo bonum suum cognoverint.

Obijt 10 die Decembris A. D. 1655. Ætatis
suæ LXI.

In

In obitum Reverendi viri *Johannis Carterij* Eccleſiæ Norvicenſis Presbyteri, deſideratiſsimi.

Poematicum proſo-metricum.

Arcam Eccleſiæ, quò reducatur ad arcem *Sion*,
Viſum eſt *novo* ſuperponere *plauſtro*.
Plauſtrum *minabant bijuges Boves*.
(Quorum eſt in *areâ Domini* triturare.)
Culcitrantes *boves declinaverunt Arcam*.
Accurrit undiq; *ναυόζηλος Uza*,
("Nimis *Impotens* quia nimis *potens*)
Manus cui non ſunt *impoſitæ*, manus *imponens*,
Arcæ (ut videtur *ruituræ*) ſuccurrere.
Prato numine *ruit* temerè *ruinam prohibens*.
Interea noſter Sanctior *Achio* *H. Frater.*
Jure præcedit *auriga* Sobrius
Rectâ deducens *Orbitâ* ad montem *Sion*.
Sed, O Spes fallaces!
Heu fati faciem alienam!
Dum Supereſt præſidens *Uza* cecidit *Achio*.
Heu *Peretz-Achio* contriſtamur *Davidici*?
Superſunt *Corah*, *Duthan*, & *Abiram*.
Dum fidum *Moſen*,
Qui *Tabulas legis* de monte *retulit*,
Mortuum abſorpſit tumulus terræ.
Nec dum viſâ (niſi è longinquo)
Deſideratiſſimâ terra *Canaan*.

Aliud.

Aliud.

Ruat Superbus *Phaethon*, furensq; agitator
Quisquis est *Jehu*.
At tu *Mi Pater*! *Mi Pater Sancte*,
Currus & auriga nostri *Israelis*
Quis dabit ut *tuus duplicetur Spiritus*
Super Prophetas tibi Superstites?

J. W. M. A.

In obitum viri Reverendiſsimi Johannis *Carterij per* Viginti Septem *plus minus Annos, in* Civitate Norvicenſi præconis *vigilantiſsimi.*

CArmina *Muſa* negat, lachrymas effundere prompta:
Dum deſunt *Veneres*, cæderunt ſuſpiria longa.
Proh Dolor! Urbs antiqua ruens, hoc nomine ſolo
Clarens, *nonne tui Capitis cecidiſſe coronam*
Noſti? Non ultra cupias Urbs eſſe ſuperſtes.
Moenia quid proſunt? periit Vir Καίσερος à te
Immo καίσερος periit *Norvici*, vir lachrimarum
Multarumq; precum. *Currus Norvici, equiteſq;*
Heu (Pater alme!) tuum funus quæ juſta poposcit?
Cui tot ſe debent animæ, tua *lucra, Corona?*
O *nimium dilecte Deo* qui noluit ultra,
Te non te digno vivum concedere mundo!
Te plangunt juvenéſq; ſenes, matréſq; patréſq;
Lætantur Sancti: *Chriſtus* tua gaudia gaudet.
In diverſa trahor: miſcerem gaudia Sanctis
Coelicolis? vivis pia vel ſuſpiria jungam?
Lætus, triſtabor; triſtis, lætabor; ocellos
Pertergent nimium madidos foelica fata?
Non te deflemus (vir foeliciſſime!) noſtrum
Deflemus fatum: tua dum ſunt gaudia noſtra.

I. C. S. T. B.

Deflet.

Deflet *Norvicus*, *Rainhamum*, *Armitagium*, *Carterum* chariſſimos ſuos Miniſtros, infra unius anni curriculum mortuos.

URbs antiqua ruit: fidi periêre Miniſtri;
Chara Deûm Soboles: noſtri & fulcimen honoris.
Mens præſaga mali eſt: minitatur bella Supremus,
Legatos revocans: Manet altâ mente repoſtus
Lucis contemptus, ſpretæq; injuria Pacis
Irruit ingenti violenta tragoedia paſſu.
Dignus *Rainhamus* protaſis moeſtiſſima tantæ
Cladis erat: cecidit tunc *Armitagius*, ille
Flexanimus præco: quintum ſervatur in actum
Ingens *Carterus*, quo non integrior alter.
O quàm vos memorem? tales; tantóſq; Miniſtros!
Hei mihi! quod totiùs peccem, Mea Crimina vitam
Eripiunt veſtram: meritâ nec morte peréſtis,
Indignos veſtro viduantes lumine Cives
Londini florens, ſuccedit Palma Cupreſſo.
Sæpius *occubuit Sol*. Sed non nulla ſecuta eſt,
Alter *Eliſæus*, divo ſuccedit *Eliæ*;
Uno ſic Ramo divulſo pullulat alter,
Aureus: & ſimili frondeſcunt pulpita Vate.
Sic medicante manu triſtiſſima vulnera ſanat
Quæ dedit *Omnipotens*. Errorum in montibus agni
Norvici palant: turbatum nullus Ovile
Curat, ſuſcipiens vacuæ moderamen habenæ.
Sol averſus equos mihi jungit: terret Imago
Me mea, ſum monſtrum, horrendũ, cui lumen ademptũ.
Et minus infoelix eſſem, ſi luce minori
Fœlix: horreſcunt tenebræ, pereunte lucernâ.
Balat ovis: Balant agni: balatibus aures
Implent, quærentes paſtorem & paſcua fruſtrà.

Scinditur

Scinditur interra ſtudia in diverſa popellus.
Sectarumq; duces, mediâ dominantur in urbe.
Amiſſis ducibus ducit ſua quemq; voluptas:
Ranæ infernales extinctâ luce coaxant.
Turba grauis paci teneros ſic faſcinat agnos.
Ut matrem ignorent: & nota mapalia linquant.
Hos lavat: hos ungit, proprióq; hos ſtigmate ſignat
At gravis illotis (mirum hoc.) Tonſura paratur.
Exurgat Dominns; paſtorum ſummus, Ovili
Proſpiciat miſero: ſed non indigna ferenti
Reddat paſtores: reddat paſtoribus illis
Paſtorale pednm: duplicato preumate mittat
Præcones aliòs; viduum & Soletur amorem.
Quod ſi præteritos referat Deus optimus annos
(Vix licet ingratæ talem ſperare Salutem)
Aræ foelices fumabunt: Oſcula figam
Legatis: pæana canam: & piavota rependam
Coeca fui dum luce fruens: ſed luce carendo
Plus video: (infoelix!) vivis ingrata Miniſtris
Jam queror à vulſos: Lucem hanc peperere tenebræ.

Ejuſdem: ad Civitatem Nervicenſem.

Externs ecce tuo cæſu perculſus iniquo
Commiſcet lachrymas, tecum, tua funera lugens.

Richardus Conyers, natu Eborac. A. M.
Paſtor Eccleſiæ Cauſtonæ in agro
Norfolcienſi.

In Obitum Viri pii ac docti, Johannis Carter, *ejusdemq; dum vixit in civitate* Norvici *pastoris vigilantissimi.*

CUm primùm abrepta est Latiæ facundia linguæ
Et dirâ cicidit gloria tanta manu.
Res hinc visa magis turbæ deflenda togatæ
Desertum & pullâ veste sedêre forum.
Quod qui pro merito casum defleret adempti
Non alter Cicero gente relictus erat.
Et quis Carteri sat dignè funera flebit?
Quis tumulo accendet, quæ satis apta, facem?
Illius ut meritâ cingantur busta Cupressu,
Efferat ut tantum buccina digna virum;
Ipse iterum invito fato est revocandus: olórq;
Cantator fiet funeris ipse sui.
Dum vixit linguâ nemo est foelicior usus,
Nemo loquens adijt rostra diserta magis.
Sive Dei verbum dextrè divisit, in ipsum
Seu textum ut torrens, fusiùs actus erat.
Seu vafros hominum perstrinxit fulmine mores
Seu consolantis munus opemq; tulit.
Cuncta ita perfecit, quasi Vox de numine summo
Miserat illius cælica ab ore sonum.
Thure precum interea quò non ascendit? in ipsos
Irrupit coelos & penetrale Dei.
At nunc, heu, tanti cessant Oracula vatis
Certior, & quàm quæ Delphica lingua tacet.
Si taceat Pastor, misero quid fiet Ovili?
Quo non ducta ibit, quæ male docta pecus?

At tu (Summe Deus!) cui tantùm cura tuorum est
Cartero Similes undiq; mitte tuis.

T. L.

To the memory of the Reverend and Learned, Mr. *John Carter*, late Miniſter of the *Goſpel*, in *Norwich*.

HOw ſhall I pay my tribute to thy name?
How ſhall I ſatisfie thy vertuous claim?
(Fal'ne Pillar of the Church!) ſeeing that I
Know not the *Nine*, nor th' *Delphick Diety*.
Fain would I ſpend a *groan* upon thy Herſe,
And contribute a *Sigh* in funeral Verſe.
To this great mourning ſend an *Elegie*,
Which to thy Corps a *Cypreſs-bud* might be.
What though I want a muſe? even from thy Earth,
Shall one ſpring up: thy duſt ſhall give her birth.
Thy *Wane* ſhall yield *Increaſe* (*for thy corruption*,
Can (like the *Phœnix*) give a *Muſe* production.
What is not in me yet; thou ſhalt *create*,
And thus the *Muſes* thou ſhalt *decimate*.
Methinks I ſee thy *holy Viſage* ſtill,
Thy *Saint-like eyes* which prayer ſo oft did fill.
With *thawed Cryſtal*, thy hands ſtill erected,
By which Gods weaker *Iſrael* was protected.
I cannot fancy, gone, the golden dayes,
Which were enlightned by the heavenly rayes
Of Goſpel Doctrine from thy mouth: the throng
Of Chriſtians which once to thee did belong.
(Being either Sheep of thine own Flock, or thoſe
Who for to mend their feed, brake their enclоſe.)
Are apt t' expect thee ſtill; and though alone,
Cannot as yet believe that thou art gone.
" Thus the deep ſounding Bell, when th' Ringer's gone,
" Still in its ſides retains th' impreſſion.
" Thus Lovers can't forget their Loves; but ſee,
" And hear, and Court them in *Effigie*.

Thus *Abel being dead, yet ſpeaks*, we hear,
Alas! that we can only dream thee here!
Methinks I hear thy *Harp*; and ſee thee play,
I ſee th' incertain Flock (inclin'd to ſtray)
Stand (metamorphos'd into ſteadfaſt eares)
All liſtning: *He moſt happy, that beſt heares.*
Nor could the *Hills* and *Trees* themſelves contain,
All (raviſhd) liſtned to thy charming ſtrain.
Thou wert an *Orphëus* unto the heart,
The *rudeſt* ſouls were charmed by thy Art.
Thou *lovedſt* the *Doctrine* which we heard thee teach,
And with thy hand as well as tongue didſt preach.
Thy grave and holy *Converſation*,
Was one continued uſe of *Exhortation*.
In place of which thy *dying hour*'s come,
An uſe of *Caution*, and *Reproof* to ſome.
Thou draw'ſt on ſtraight: nothing could make thee *turn*,
Not Death it ſelf, though't made thee *overturn*.
Thou ſhineſt clearer now, in this thy night,
Than when thy day afforded all its light.
Thy gain our loſſe is, and thy heavenly bliſs,
(So croſſe are fates) proves our unhappineſs.
We cannot envy thee: But this we dread,
Few ſheaves to bring in ſith *Our Carter's dead.*
The Waggon ſtands: The Travellers ſit alone,
Content, *Our Carter is to ſupper gone.*

J. Paynel. Hoſp. Gr. Stud.

To

To the memory of Mr. *John Carter.*

Anagram Acroſtick.

Johannes Carterus.

Can our teares ſin?

I f *hearts* could *bleed* forth *teares* our grief to ſhow,
O r thoſe two *ſpouts* our *eyes* an *Ocean* flow;
A ll yet might ſeem too little: *Carter's* gone,
N ow is the *Chariot* ſtanding all alone.
N ow is the *Nayle* unfaſtned; undeſcry'd,
E ach *Wheele* falne off: *unſpoak'd* and laid aſide.
S hould not a timely *Guide* take *whip* in hand,
C an ſo great *charge of paſſengers* withſtand.
A daring *Thief* can their too *ſluggiſh pace*
R ecover *Heaven*, their *Inn* and *dwelling* place?
T he *poor* want *bread.* Saints *ſtrength*: and *vice* doth *ſtrut*
E re ſince his *praying eyes* were fully *ſhut.*
R uine ſure follows, when ſuch hands are bound,
U nſettlement when ſuch a Tongue is found.
S ilenc'd. Sith ſuch a cauſe for grief flowes in,

Aliud. *Can our teares ſin?*

Can

Our teares can ſin.

I may then weep too much in *floods* of grief,
h*O*pe is our *Anchor* which may yield *relief.*
th*A*t let us caſt: 'tis true: our *Carter's* gone,
Yet is *N*ot *loſt.* The *Chariot* ſtands alone.
And our fell e*N*emies rage: God can provide,
Another guid*E* to quell their Spleen their Pride.
The Nail unfa*S*tned: fixt in ſurer place,
Sets all the wheels in a*C*tion: joy, and prayſe.
Are now his bleſſed work fe*A*r ſea'd his eye,
When he was here app*R*oaching Majeſty.
Now *face to face* he ſees his *T*ongue unty'd,
Warbles forth *Hallelujahs* as th*E* Bride.
In dear *embraces:* let not grief ſu*R*prize,
And vanquiſh *Joy*, his gain our loſſe out*V*ies.
Let not our hearts lye weltring cauſe of fear*S.*
Our tears may ſin.

William Heyler. *M. A.*

Upon

Upon the Death of that pious, learned, and much lamented Divine, Mr. John Carter.

AND art thou Mortal too (great ſoul!) could Death
Untwine thy well ſpun thred? or ſtop that Breath.
Whoſe vig'rous Zeal ſo oft had reach'd the Throne,
Of Heavens dread Monarch? thou whoſe prayers alone,
Have grappled with dire Vengeance; and allaid,
Black ruſhing ſtorms of Vengeance: who haſt ſtaid
Gods juſteſt Sword of fury; and for us,
(Bleſt *Iſrael!*) oft haſt bin victorious.
The ſhadows of the night are ſtretcht. For thou
Our Sun, art ſet. Thy beames ſhall nere more glow,
On this cold Spot of Earth: with thee are fled,
Our joyes: and all our worth with thee lies dead.
Could white wall'd piety, have brib'd thy fate,
Or tender charity prolong'd thy date.
Could Dove-like innocence, or holy love,
Or Heaven-born wiſdom ere prevail'd to move.
The unrelenting deſtinies thou hadſt bin
(Like thy great fame) immortal: nor hadſt ſeen,
The impartial ſhades of Death; but ſure thy ſpirits,
Rapt in an uſual extaſie took flight.
So high this time (having learn'd ſo well to ſoare)
That it diſdeind to ſtoop to Earth once more,
To trade through fleſhly Organs: hence thy ſoul
Shook of this clog of Clay, that did controul,
Its higher Contemplations: Thus we ſee
The impriſoned Bird having got its liberty.
Deſpiſe its Cage: Thus Larks it'h morning light,
Riſe from the Earth, and ſoare quite out of ſight.
Thy ſoul's but to its center gone to ſhine,
In Heaven its proper Sphere, it did encline.

Thither

Thither while it was here, and through its grate,
(A Priſoner) told us that it did but wait
For a releaſe that it at home might be,
Thy death was but its Goal delivery.
Now doth the purer Robe of joy ſurround,
Thy purer ſoul: thy ſacred browes are crown'd
With a light-ſparkling Diadem, thy voyce,
Warbles forth ſacred Anthems: whoſe high noyſe
Ecchoes from Angels who with thee ſhall ſing,
Eternal Hallelujahs to Heavens King.
Whiles they with venomd envy ſwell and die,
Whoſe cankerd breath dare blaſt thy purity.
Nor ſhall our too loud murmuring grief contend,
With that ore-ruling power which will'd thy end:
Nor our ſad diſcontent diſturb thy Ghoſt,
Since Heaven obtains what Earth untimely loſt.
But ſince my humble mite, can add no flame,
To thy bright funeral pile t' enhance thy name.
This ſmall oblation zealouſly I bring,
Unto thy ſacred Urne, an offering.
And humbly dedicate this weeping Verſe,
For to lament, not to adorn thy Herſe.

John Man. Stud. Coll. Trin. C.

In

In obitum Johannis Carteri, *Reverendi & præstantissimi Theologi.*

HEus! gradum sistas properans Viator;
Et tuos vertas oculos dolentes
In viri tanti tumulum, & Sepulchrum.
Funera Fleto.

Hic jacet fautor Pietatis ingens,
Artis honos, Ecclesiæ Columna,
Et decus veræ fidei, jubarq;
Præsidiumq;

Hic jacet virtutis imago viva,
Præco fœcundus, gravitate clarus,
Mente purus: Religionis autem
Culmen apexq;

Pauper amisit liberum Patronum,
Tristis amisit populus Prophetam,
Et pium, doctumq; Patrem, Ministri.
Plangite cuncti!

Stella (proh!) nostri cecidit serena
Jam poli: splendens radiansq; lumen,
Temporis (proh! faucibus hæret hæc vox)
Gloria Nostri.

Sed manet Sanctis pia spes: manebunt
Lucra post mortem, subitò beati,
Et Coronati. Lachrymis viator
Parce, sat esto.

Ille *Carterus* placidè quiescit,
In sui Patris gremio, sinuq;
Fulget in Cælo: Relevant dolores
Gaudia læta.

Tolle jam mœstos animi dolores
Disce tu sic vivere, disce queso
Sic mori: post funera tunc triumphans,
Ibis ad astra.

John Bond. *Presb. Norfol.*

Fidelium Christi Servorum Magistri Carter, *& Magistri* Rainham, *civitate Nordovicensi nuper Ministrantium & militantium, & Cœlesti jam civitate triumphantium, Carmen commemorans.*

TOlluntur justi, dum pauci mente revolvunt,
Imò pastores hinc abiêre pij.

At quis perpendit? quis luctum fundit acerbum?
O pater! ô pastor! pectore, chare gemens.

Carterus *Genesin* tractavit lector acutus,
Scilicet expectans se generare Deo

Filiolos; sed dum *Genesin* tractando laborat,
Ipsi, festinans *Exodus*, Ecce datur.

Rainhamus populum valdè convertere nitens,
Cum gladio verbi scindere corda studens.

Scissorum verbo paritèr medicare dolorem,
Fulgebit, celsi semper ut astra poli.

Hinc equites nostri imigrârunt, nempe Coronâ,
(Pugnâ certatâ fortitèr) inde frui.

Exuta est Cassis, gladius, datur exitus armis,
Munera cum justis magna tulêre sua:

Sed nos infirmos, campo, miserosq; relictos,
Contra hostes solos, belligerare premit
Durum telum,

Horum

Horum Sermones qui dulces auribus hauſit,
Hos non fælices dicere non potuit:

Hoſce Dei ſervos, quiſquis conſpexit ocellis,
His non Eulogium reddere, non potuit.

Quid dicam? ſapidus ſal, lux, dos ſacra fuiſtis,
Vos dedit ipſe Deus, ſuſtulit ipſe Deus,

Secum ut regnetis: ſemper regnate beati!
Det uobis Dominus, vincere, voſq; ſequi.

E. D.

Upon the tidings of the Death of that Reverend Servant of God, Mr. John Carter, *Minister of the Gospel in* Norwich.

WAke sleepy City! Sure thy storm is nigh,
Noah's in the Ark: and *Lot* o'th Mountain high.
God threatens Famine sure of living *Bread*,
His *Plough* stands still: who held it, *Carter*'s dead.
Is famous *Carter* dead? how can he die,
Who lives in Heaven: in us, t' eternity?

W. W.

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upon

Upon the Death of the Reverend his highly honoured friend, Mr. John Carter, *Preacher of the Goſpel in* Lawrence *Pariſh in* Norwich.

I'Le never truſt *Prognoſticators* more,
They wrote their *Almanacks* a year before;
And never ſaw th' *Eclips* of this great *Light*,
Which turns our day into the darkeſt night.
Was it becauſe their *Calculation*
Suteth not this preciſe *Meridian?*
Were *Norwich* only in this loſſe concern'd
Or had his light bin only here diſcern'd,
This might excuſe; but where hath God reveal'd
His name in *England*, and this man conceal'd?
What though a *Meteor* in a Star's diſguiſe
Fall; and none of them doth prepare our eyes,
For ſuch poor ſights? muſt *Conſtellations*
Drop too without *Prognoſtications?*
(If Stars ſpeak any thing) they ſure foreſaw
This ſtrange effect of the ſo ſudden *thaw*;
But durſt not ſpeak: that ſuch a one could die,
Appear'd ſo little probability.
Could thirty years hard *labour* with *night-watches*,
Could want of *ſleep* (ſave what was got by ſnatches)
All that time, could fervent *prayers* and *teares*,
Could ſerious life conſuming *thoughts* and *feares*,
Have brought him to his Grave, The *Churches* ſtate,
Had long agoe determined his *fate*.
Could powerfull *preaching* have drawn out his breath;
Or mens unkindneſs wounded him to death.
The *watry humour* had not quench'd his heat,
It had tranſpir'd long ſince in preaching ſweat.

He died that morning in which the great Froſt broke.

He died of a Grief Dropſie.

Grief for his peopl's ſtrange *Apoſtacies*,
Had long ſince *ſwolne* his tender *heart* and *eyes*.
Would that have kill'd him: (now beleev't who will,
I am confirm'd, much preaching will not kill.)
Or could the *Law of Death* have bin repeal'd,
But as to one: Or Gods will (when conceal'd)
Have bin reſiſted, he had never died,
But only had bin *chang'd* and *glorified*.
His ſoul was doubtleſs, *pickled* up in *teares*,
Of *Saints*, hedg'd in with thouſand fervent *prayers*,
Could theſe have kept it, ſure it had bin done,
Carter had ſtayd here until *Chriſt* had come.
But he muſt die, to give us time to *weep*,
And that himſelf may gain a time to *ſleep*.
God will allow his *Labourers reſt*, though we
Would keep them *ſweating* to *eternity*.
Whom the *Contagious Air* of enemies *breath*
Could not *infect*, nor yet tongues ſting to death:
Whom reſtleſs *labours* could not make to *expire*,
Nor *ſighs*, nor *teares*, nor yet *zeals* hotter fire
Could not conſume: him muſt cold *humours* drown,
And others ſins conduce to row him down
To the *Elyſian Fields*: ſome go on foot,
Elijah went by *Coach*, *Carter* by *Boat*,
All's one, the Angels conduct's ſafe, and he
Is ſafely arrived at *Sinus Abrahæ*.
There let his bleſt ſoul reſt, careleſs to know,
The ſtrange *Confuſions* that are here below
In *Church* and *State*: Hee's in that *glorious City*,
Whoſe State requireth neither teares nor pity.
The *new Hieruſalem*, where no ſinners are,
To waſt him with diſtracting *fears* or *care*.
In the *Church* of firſt-*born*, he is now, where
He nothing ſees but what his ſoul can bear,
No *toleration* to diſturb him there.
There let him reſt, whiles we (poor we) below,
Mourn o're his *Herſe*, inquiſitive to know

The

The meaning of this Rod. Thrice God this year,
Hath ſmote thy *Shepheards* (ſinful City!) Where?
Where are thy tears? haſt thou a power to groan?
Or ſigh? haſt any tears? or haſt thou none?
You *pregnant wives*, in whom this mournful fate,
May poſſibly *abortive pains* create.
Name your Sons *Ichabods*, your Daughters call
All *Marah's*: for this day's departed all
This Cities glory. 'Twas her *Carters* fame,
Gave her (poor thing!) throughout the *Church* a name.
Call this poor City *Naomi* no more,
Shee was indeed repleniſh'd once with ſtore
Of powerful Preachers: now with want ſhee's tride,
All in one *Carter* liv'd, with him all dy'd.
His preaching was confin'd to now, and here,
But his lips alwayes preach'd, and every where:
His countenance a *living Sermon* was
Gods ſpirit ſeem'd to ſit upon his *face*.
Mourn Chriſtian Travellers! your *Carter's* dead,
By whom your feeble ſouls were *carried*
In a true *road* to Heaven: (And he could do't):
Who now will thither go, muſt go on foot.

J. Callinges. B. D.

FINIS.

FINIS